

Surah 19 Surah Maryam

MARYAM رُحَىٰ اللَّهُ الْعَزِيزُ

THE LINK BETWEEN SURAH MARYAM AND SURAH KAHAF

Surah Kahaf replies to four doubts of the *Mushrikeen* and *Surah Maryam* replies to the rest of doubts. It may be said that *Surah Maryam* is a conclusion to *Surah Kahaf*.

A SUMMARY OF THE SURAH

Surah Maryam refutes several incorrect beliefs of the *Kuffaar*. Among these are the following.

1. Some Jews believed that Zakariyya ﷺ had control over the affairs of the universe because he managed to father a son in extreme old age. This belief is refuted in the opening verses of the *Surah* in which Allaah explains that it was Allaah Who granted Zakariyya ﷺ his son after he made *du'aa* to Allaah to grant him a son.
2. Some Christians believed that Maryam (R.A) was superhuman because she used to receive fruit that was not in season. They also believed the same about Isa ﷺ because of the miraculous feats that he performed such as raising the dead, curing lepers and blind people and creating living birds from sand. Because of this, some Christians believed that the mother and son possessed supernatural powers and worshipped them. Allaah refutes this in verses 16 to 36 where He makes it clear that Maryam (R.A) was also subservient to Allaah and that Isa ﷺ openly declared to the people that Allaah is his Rabb and theirs.
3. Another incorrect belief that some Jews, Christians and Mushrikeen entertained was that Ibraheem ﷺ could alleviate their difficulties. Verses 41 to 49 refute this belief by making it clear that Ibraheem ﷺ disassociated himself from all gods besides Allaah and announced that they were all helpless and should be shunned.
4. Allaah also mentions three other Ambiyaa ﷺ whom some people regarded as deities, viz. Moosa ﷺ, Ismaa'eel ﷺ and Idrees ﷺ. Allaah declares that all these Ambiyaa ﷺ were sons of their forefathers and because they were all dependent on Allaah, they cannot be worshipped.
5. Some people called the angels Allaah's daughters and deputies. This is refuted by the declaration of the angels, where they say, **"We descend only by the command of your Rabb. To Him belongs whatever is before us, whatever is behind us and whatever is between the two. Your Rabb never forgets."** [verse 64]

رَبِّهِمْ مَرْيَمَ إِتْمَعْنَ إِتْمَعْنَ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

كَلِمَاتٍ ①

1. Kaaf Haa Yaa Ayn Saad (only Allaah knows the meaning of these letters).

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ②

2. (This Surah makes) Mention of the mercy of your Rabb towards His slave (the Nabi) Zakariyya .

إِذْ نَادَى رَبَّهُ نِدًا خَفِيًّا ③

3. (Mention is made of the time) When he (Zakariyya ﷺ) secretly made du'aa (in a low tone at night) to his Rabb.

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ④

4. He said (in his du'aa), "O my Rabb! My bones have weakened (aged) and my hair has turned white because of old age. I have never (before) been unfortunate (unsuccessful) in my du'aa to You (I therefore have great hope that this du'aa will also be accepted)."

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤

5. "I fear for my relatives after me (I fear that they may forsake the Deen after I die). My wife is barren (unable to bear children), so grant me an heir (a son to help me in propagating the Deen)..."

يَرْثِيَ وَيَرْثِ مِنْهُنَّ أَلِ يَعْقُوبَ ⑥ وَاجْعَلْهُ رَبِّ رَضِيًّا ⑦

6. "...who can inherit (my knowledge) from me and inherit from the family of Ya'qoob (so that he can guide my people if they stray from their Deen) . And, O my Rabb, make him beloved unto You (by making him a person who practises the knowledge of Deen that he possesses)."

يُزَكِّيهِ إِنَّا نَبَشِّرُكَ بِغُلَامٍ إِسْمُهُ يُحْيَىٰ لَمْ يَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝٧

7. (In reply to his du'aa, Allaah sent an angel to him who said,) “O Zakariyya, We convey to you the good news of (the birth of) a son called Yahya. We have never named anyone like this before him.” (His name and his character were unique.)

قَالَ رَبِّ إِنِّي يَكُونُ لِي عُقْلٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨

8. He (Zakariyya عليه السلام) said, “O my Rabb! How will I have a son when my wife is barren (unable to bear children at the age of 98) and I have reached the pinnacle of old age (at 120 years)?”

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْبٍ ۖ وَقَدْ خَلَقْنَاكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝٩

9. He (the angel) said, “So it shall be (what Allaah wills will come to pass even though it seems astonishing). Your Rabb declares ‘It will be easy for Me. Indeed I have created you before whereas you were nothing (in a like manner, I can create anything even though the means are unavailable).’”

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تَكَلَّمَ النَّاسُ ثَلَاثَ لَيَالٍ سَوِيًّا ۝١٠

10. He (Zakariyya عليه السلام) said, “O my Rabb! Appoint a sign for me (by which I may know that my wife has conceived).” He said, “Your sign shall be that you will be unable to speak to people for three nights, even though you will be healthy (your inability to speak will not be because of any disease).”

فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝١١

11. So (the day finally came when) he (Zakariyya عليه السلام) came to his people from the sanctuary (the place where he engaged in Ibaadah) and (unable to speak to them, he) gestured to them, “Engage in glorifying your Rabb morning and evening (as you normally do. However, additional thanks will now have to be expressed to Allaah because of the successor to be born).”

يُحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝١٢

12. (Subsequently, Yahya عليه السلام was born. When he came of age, Allaah commanded him saying,) O Yahya! Hold fast on to the scripture (diligently practise the injunctions of the Torah).” We granted him (Yahya عليه السلام) wisdom (understanding of Deen and deep insight) in childhood...

وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ۝١٣

13. ...and (We granted him the quality of) compassion (towards others) from Ourselves and purity (because of which he never committed any sins). He was abstinent indeed. (He refrained from all sins)

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝١٤

14. He was kind to his parents and was neither rebellious (not arrogant towards his parents) nor disobedient (towards Allaah).

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝١٥

وَسَلَّمَ

15. Peace be on him on the day he was born on the day that he passed away and on the day when he will be resurrected. (May he enjoy peace on all these days which is the most traumatic in a persons life.)

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝١٦

وَقَدْ لَا مَر

16. Mention Maryam (the mother of Isa ﷺ) in the Book (the Qur'aan). (Mention the time) When she drew away from her family to go to a place far to the east (to take a bath of purity).

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝١٧

17. She screened (veiled) herself from the people (so that none may see her), when We sent Our angel (Jibra'eel ﷺ) to her, who assumed the appearance of a perfect man before her.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝١٨

18. (Startled by his sudden appearance,) She said, "I seek Ar Rahmaan's protection from you, if you fear (If you fear Allaah, you would leave me in peace because He will punish you for harming me)."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا ۝١٩

19. He (Jibra'eel ﷺ) said, "I am but a messenger of your Rabb (and my task is) to convey to you the good news of a pure son (that is to be born to you)."

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝٢٠

قَالَتْ

20. She responded, "How can I have a son when no man has touched me (I have never been married) and I have never been adulterous (How will I conceive a child when I have never had intimate relations with a man either lawfully or unlawfully)?"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْئٍ وَلَنَجْعَلَ لَآيَةٍ لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۝٢١

21. He said, "It shall be so (the command of your Rabb will come to pass even though the means are not present). Your Rabb says, 'It (giving her a child without a father) is simple for Me. And (We intend giving

her this child in a miraculous manner) so that We make him (the child) an Aayah for people (by which they can realise Our power) and a mercy from Us (towards those who will follow him as their Nabi). This is a decided (decreed) matter.”

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا ۝٢١

22. So she conceived him (Isa عليه السلام) and (when it was time to deliver the child, she) withdrew with him to a distant place. (She travelled approximately 8km from home to Baytul Lahm [Bethlehem], fearing the people's angry reaction to her pregnancy without being married.)

فَاجَاءَهَا الْمَخَاضُ إِلَى جُذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا ۝٢٢

23. The labour pains brought her to the trunk of a date palm (from which she took support). She said, “Oh! If only I had died before this and had been completely forgotten (in that way, I would not have to suffer the difficulty of being here all alone without any provisions and I would not have to worry about the insults of people when they see me with a baby).”

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝٢٣

24. (At that moment,) He (Jibra'eel عليه السلام) called to her from below (from a place where he could not see her) saying, “Do not grieve (about your lack of provisions). Your Rabb has created a stream (spring) beneath you (so that you can easily have water).”

وَهَرَّيْ إِلَيْكَ بِجُذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ۝٢٤

25. “(Allaah has also arranged food. All you need to do is to lightly) Shake the trunk of the date palm towards you, causing fresh ripened (nutritious) dates to fall on you.”

فَكُلْ وَاشْرَبْ وَاقْرَأْ عَيْنًا فَاِمَّا تَرَىٰ مِنَ الْبَشَرِ احَدًا فَقُولِي اِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ اَكَلِمَ الْيَوْمَ اَنْسِيًّا ۝٢٥

26. “So eat, drink and cool your eyes (be happy with your child and the thought that he will be one of Allaah's chosen servants). (As far as your concern about what to tell people, Allaah will see to that as well. Therefore,) Should you see any person (who questions you about the child) then say, 'I have vowed to fast for Ar Rahmaan, so I cannot speak to anyone today (because the fasting during their times entailed not speaking as well as not eating).’”

فَلَتَّ بِهِنَّ قَوْمَهَا تَحْمِلُهُ ۖ وَالْوَالِمِرَّةِمْ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ۝٢٦

27. (Taking courage from the words of Jibra'eel عليه السلام and after regaining her strength with the dates and water, she

decided to return home. Consequently,) She brought the child before her people. They exclaimed, “O Maryam! You have surely perpetrated a grave (sinful) act (of fornication).”

يَا خَتَّ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءًا وَمَا كَانَتْ أُمُّكَ بَعْثًا ۝٢٨

28. “O sister of Haaroon! Your father was never an evil (wicked) person, neither was your mother adulterous (unchaste. How then are you such?).”

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝٢٩

29. (Adhering to the instructions of Jibra'eel عليه السلام, she did not answer and) She pointed towards the child (indicating to them that they should speak to the child). They said, “How can we speak to one who is still a baby in a cradle?”

قَالَ إِنِّي عَبْدُ اللَّهِ ۖ إِنِّي كُنْتُ الْكَتَبَ وَجَعَلَنِي نَبِيًّا ۝٣٠

30. He (the child who was Isa عليه السلام) said, “I am a slave of Allaah (contrary to the beliefs of the Christians who claim that he is Allaah or Allaah's son). Allaah gave me a scripture (the Injeel) and made me a Nabi (contrary to the beliefs of the Jews who claim that he was not a Nabi)...”

وَجَعَلَنِي مُبَرَكَآئِينَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝٣١

31. “Allaah has blessed me wherever I may be (so that I may always be of benefit to people) and has commanded me to perform salaah and to pay zakaah (when I return to the world before Qiyaamah) as long as I remain alive.”

وَرَبِّ إِبْرَاهِيمَ ۖ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝٣٢

32. “Allaah has also made me kind to my mother (because I have no father) and has not made me a tyrant (arrogant) and a wretched (unfortunate) person.”

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝٣٣

33. “Peace be on me on the day I was born, on the day death comes to me (after I return to this world before Qiyaamah), and the day when I shall be resurrected (because these are the most traumatic times in a person's life).”

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۝٣٤

34. This is Isa the son of Maryam. (We have spoken) The truth about which they (the Christians) have doubts (because the Christians claim that Isa عليه السلام was Allaah's son).

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ٣٥

35. It is not (necessary) for Allaah to take a son. He is Pure (He does not need children) ! When He decides (to do) anything, all He has to say is “Be!” and it comes into being.

وَاللَّهُ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ٣٦

36. (Assert your Imaan in Allaah, as Isa عليه السلام told the people when He said,) “Without doubt Allaah is my Rabb and your Rabb (also), so worship Him. This is the straight path (of Towheed and Islaam).”

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ٣٧

37. However (despite this clear statement of Isa عليه السلام), the groups (among the Christians) began disputing (arguing) among themselves (some saying that Isa عليه السلام is Allaah and others saying that he is one of three gods). Woe be to the Kuffaar on the occasion of a momentous (mighty) day (the Day of Qiyaamah when they will be punished for their corrupt beliefs).

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ٣٨

38. How well will they hear and see on the day when they will come to Us! (Unlike the condition of the Kuffaar in this world when they fail to see and hear the truth, they will clearly see and hear the truth on the Day of Qiyaamah when it will be too late.) However, the oppressors (Kuffaar) are in open (obvious) error today (while in this world).

وَأَنذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ٣٩

39. Warn them of the day of remorse (the Day of Qiyaamah when people will regret the wrong they did in this world), when judgement shall be passed (condemning them to Jahannam). Yet (today) they are negligent and do not want to accept Imaan.

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ٤٠

40. Without a shadow of doubt, We will inherit (be the eventual owners of) the earth and whoever is on it (on the Day of Qiyaamah when all creation will be no more) and they (creation) will return only to Us (they will go nowhere else and will have to answer to Us).

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ٤١

41. Mention Ibraheem in the scripture (the Qur'aan). He was undoubtedly a Siddeeq (extremely true in his Imaan), a (truthful) Nabi.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۚ ﴿٤٢﴾

42. (Mention the time) When he told his father (Aazar), “O my father! Why do you worship things (idols) that cannot hear, cannot see and cannot be of any assistance to you?”

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۚ ﴿٤٣﴾

43. “O my father! Such knowledge (of Nabuwah) has come to me that has not come to you, so follow me and I shall show you the straight path (the path of Towheed that leads to eternal salvation).”

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۚ ﴿٤٤﴾

44. “O my father! Do not worship (serve) Shaytaan (because the object of worship is to please the one being worshipped and worshipping idols pleases only Shaytaan, worshipping idols is equal to worshipping Shaytaan). Indeed Shaytaan was ever disobedient to Ar Rahmaan (and therefore deserves no reverence at all).”

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۚ ﴿٤٥﴾

45. “O my father! Indeed I fear that (because of your idol-worship) a punishment would afflict you from Ar Rahmaan, after which you would be a friend (companion) of Shaytaan (in Jahannam).”

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِي يَا إِبْرَاهِيمُ لِمَ تَتَنَزَّاهُ لِرَحْمَتِكَ وَأَهْجُرُنِي مَلِيًّا ۚ ﴿٤٦﴾

46. His father retorted, “Do you dislike (renounce and turn away from) my gods, O Ibraheem? If you do not stop (opposing them), I shall stone you. (It is best that you) Leave me forever.”

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ۚ ﴿٤٧﴾

47. (Greeting his father as he left,) Ibraheem said, “Peace be on you. (Because Ibraheem عليه السلام thought that Allaah would still guide his father, he added,) I shall shortly seek forgiveness from my Rabb on your behalf. He has always been compassionate (kind) towards me.”

وَأَعِزَّنِي لَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ۚ ﴿٤٨﴾

48. “I shall separate myself from you (idol-worshippers) and from that (the idols) which you worship instead of Allaah (I shall physically separate from you just as I am spiritually separated from you). Then (being away from you people and being able to peacefully worship Allaah,) I shall call to (worship) my

Rabb. I am hopeful that I shall not be deprived (of reward and acceptance) in my call (my worship and du'aa) to my Rabb."

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ٤٩

49. When he (Ibraheem ؑ) departed (withdrew) from them (and proceeded to live in Shaam) and refrained from what they worshipped instead of Allaah, We gifted him with (a son) Is'haaq and (a grandson) Ya'qoob. We made each one of them a Nabi.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠

50. And We bestowed on (gave to) them a portion of Our mercy (various bounties) and made for them (in their honour) tongues of high truthfulness. (We made it such that future generations will always praise them).

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ٥١

51. Mention Moosa ؑ in the scripture (the Qur'aan). He was surely chosen (selected) and was a Rasool, a Nabi.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ٥٢

52. We called him from the right side of Mount Toor (to formally declare him a Rasool as he returned to Egypt from Madyan) and We brought him close in communion (spoke directly to him).

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ٥٣

53. From Our mercy We gifted him with his brother Haaron as a Nabi .

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ٥٤

54. Mention Ismaa'eel in the scripture (the Qur'aan). Verily he was true to his promise and he was a Rasool, a Nabi. (This denotes the superiority of Ismaa'eel over Is'haaq, who was only a Nabi and not a Rasool.)

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ٥٥

55. (Besides being steadfast with salaah and Zakaah,) He (also) used to instruct his family to perform

salaah and to pay zakaah and he was beloved to his Rabb.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۝٥٦

56. Mention Idrees عليه السلام in the scripture (the Qur'aan). He was certainly a Siddeeq (extremely true in his Imaan), a Nabi.

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ۝٥٧

57. We elevated him to a high rank (of excellent attributes).

أُولَٰئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذِ اتَّخَذُوا عَلَيْهِمُ الرِّحْمَ ۚ إِنَّ رَحْمَنَ رَبِّكَ خَفِيفٌ ۝٥٨

58. These (Ambiyaa عليه السلام mentioned above from Zakariyya عليه السلام until Idrees عليه السلام) are the ones whom Allaah has favoured from the progeny of Aadam and from the progeny of those whom We carried with Nooh (on the ark). And (some of them such as Ismaa'eel عليه السلام and Is'haaq عليه السلام were) from the progeny of Ibraheem and (others like Moosa عليه السلام, Haaron عليه السلام, Zakariyya عليه السلام and Isa عليه السلام were from the progeny of) Israa'eel (Ya'qoob عليه السلام) and (others were from the progeny of) those whom We guided and selected. When the Aayaat of their Rabb are recited, they fall down weeping in prostration. (It is therefore befitting of anyone who reveres them to behave in the same manner.) (One who recites or hears this verse being recited should perform Sajdah)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَةَ فَسَوْفَ يَلْقَوْنَ غِيًّا ۝٥٩

59. They (these Ambiyaa عليه السلام) were followed by such evil successors who destroyed salaah (by either rejecting the command or by neglecting its performance) and pursued their (evil) passions (did as they pleased). Soon they shall meet devastation (in the Aakhirah)...

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝٦٠

60. ...except he who repents (from kufr and sin) and who carries out good acts. These people will enter Jannah and will not be oppressed in the least (no one will be punished for a sin one did not commit nor deprived of any reward that one deserves).

جَذَبَ عَدْنٍ إِلَيْهِ وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۝٦١

61. Theirs shall be eternal Jannaat that Ar Rahmaan has promised His bondsmen in the unseen (which they cannot see). Undoubtedly, His promise shall come to pass (for nothing can prevent it from occurring).

62. There (in Jannah) **they will not hear any futile** (useless) **talk;** (they will hear) **only** (words of) **peace** (greetings of Salaam and talk that will increase their peace and comfort). **They shall have their sustenance** (provision) **there morning and evening** (at all times, as and when they please).

63. This is the Jannah that Our bondsmen with Tagwa shall inherit (shall acquire).

64. (When Rasoolullaah ﷺ requested Jibra'eel ﷺ to visit him more often, Allaah instructed Jibra'eel ﷺ to reply by saying,) **“We (angels) descend (from the heavens) only by the command of your Rabb (we cannot come and go when we please). To Him belongs (He has control of) whatever is before us (whatever times and places lay ahead of us), whatever is behind us (whatever times and places we have passed by) and whatever is between the two. Your Rabb never forgets (and will send to you all the revelation that you are due to receive).”**

65. (Allaah is) The Rabb of the heavens, the earth and whatever is between the two, so worship Him and be steadfast in His worship (service). Do you know of any that (deserve to) share His name? (There is none who has the attributes to be worthy of being called Allaah.)

66. Man (*the Kuffaar*) says, “Shall I be resurrected alive after I have (*completely*) died?”

67. Does man not recall (remember) that We created him before when he was nothing?
(In a like manner, We shall create him again after he has died.)

68. By your Rabb! We will certainly gather them (mankind) and the Shayaateen (on the Day of Qiyaamah). We shall then present them before Jahannam (hobbling) on their knees.

ثُمَّ لَنَزَعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْمًا أَشَدَّ عَلَى الرَّحْمَنِ عِتِيًّا ۝٦٩

69. Then We will definitely separate from every group those who were most rebellious (arrogant) against Ar Rahmaan (so that they can suffer the worst punishment).

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ۝٧٠

70. Then (after separating them,) We will (make others) know best who most deserve to enter (Jahannam).

وَلَنْ مِنْكُمْ إِلَّا وَادُّهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا ۝٧١

71. Every one of you shall pass by it (everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam). This is a decreed command (proclaimed decree) of your Rabb (every person will have to pass over the bridge of Siraat. Those headed for Jannah will pass over it speedily and enter Jannah while the others will fall off and land in Jahannam).

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۝٧٢

72. Then We shall rescue (save) those with Taqwa and We will leave the oppressors (the Kuffaar and sinners) in it (Jahannam) on their knees.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا ۝٧٣

73. When Our clear Aayaat are recited to them (to the Mu'mineen and the Kuffaar), those who commit kufr ask those who have Imaan, "Which of the two groups (you or us) has a better (social and financial) standing and which has a finer (larger, stronger and better looking) assembly (army, group of supporters)?" (Because the Kuffaar have more wealth, larger numbers and greater influence in society, they assume that they are the beloved of Allaah.)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَا وَرِئًا ۝٧٤

74. (Allaah replies to this assumption by telling them,) How many generations did We destroy before them, who were better off than them in terms of resources and appearance? (Their great wealth and resources meant nothing to Allaah. Neither were they beloved to Allaah, nor were they saved from His punishment.)

قُلْ مَنْ كَانَ فِي الصَّلَاةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا أَحْسَىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ ۝٧٥
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُندًا ۝٧٦

75. (Allaah gives a second reply to their assumption by instructing Rasulullaah ﷺ to) Say, “Allaah shall grant respite (temporary relief) to those who are astray (He will grant them more bounties of this world) until they (increase in kufr and sin and eventually) witness (receive) what (punishment) has been promised to them, which shall either be punishment (in this world) or (on the Day of) Qiyaamah (which will herald the beginning of their punishment in the Aakhirah). Then they (the Kuffaar) will know who has the worst standing and who has the weakest army.”

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّلٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ﴿٧٥﴾

76. Allaah will increase the guidance (insight) of those who are rightly guided (who understand). The lasting good acts (all good acts in general, but especially those acts benefit and rewards of which continue after the death of the doer, such as digging a well or borehole from which people continue to get water even after the sponsor's death) are best in the sight of your Rabb in terms of reward and best in terms of consequences (because they produce the best results).

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٧٦﴾

77. Have you seen him who rejects Our Aayaat and says, “I shall certainly be granted (abundant) wealth and children (in the Aakhirah just as I have them in this world).”

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٧٧﴾

78. Has he peeked into the unseen or has he made a pact with Ar Rahmaan (because of which he seems so convinced.)?

كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٨﴾

79. Never! We shall shortly record what he says and continue (constantly) to intensify the punishment for him (in the Aakhirah).

وَنُرْسِلُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٧٩﴾

80. (On the Day of Qiyaamah) We shall inherit (every thing) from him (We shall take back) all that (wealth and children which) he speaks (boasts) about and he will come to Us all alone (without anything in his possession).

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨٠﴾

81. Leaving Allaah, they (the Mushrikeen) adopt many Aaliha (gods) so that these may be a means of strength for them (they believe that these Aaliha will be able to intercede for them before Allaah).

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ۝٨٢

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82. This will never be! (Far from interceding for them,) **They (their Aaliha) will soon reject their worship** (will claim that the Mushrikeen never worshipped them) **and (their Aaliha will) become their adversaries.** (Idols will deny being worshipped because being lifeless, they had no idea that they were worshipped. As for living beings who were regarded as gods, they will deny being worshipped because the object of worship is to please the one being worshipped and instead of pleasing the ones being worshipped, the worshippers will have caused more problems for them, especially in the Aakhirah. Therefore, since the object of worship is lost, it is as if no worship took place at all. See also verse 28 of Surah 10 and verse 86 of Surah 16.)

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيْطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ ۝٨٣

83. Have you not seen that We have set (let loose) the Shayaateen after (upon) the Kaafiroon, who instigate (tempt) them tremendously (to commit sin)?

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعِدُّهُمْ عِدًّا ۝٨٤

84. So do not be hasty (by asking Allaah to send His punishment) against them (the Kuffaar). We are meticulously keeping records of them (and they will be taken to task for everything they did when the time arrives).

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ۝٨٥

85. (Do not forget) The day (of Qiyaamah) when We shall gather those with Taqwa unto Ar Rahmaan as (invited) guests.

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِثَةً ۝٨٦

وَقَفْنَ لَا مَر

86. And We will drag the criminals (the Kuffaar and sinners) to Jahannam, thirsty.

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۝٨٧

وَقَفْنَ لَا مَر

87. Only those who receive permission (power) from Ar Rahmaan will have the ability to intercede (on behalf of others).

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۝٨٨

88. They (the Kuffaar) say, "Ar Rahmaan has taken a child."

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝٨٩

89. (By saying this,) You have certainly said a grave thing.

تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝٩٠

90. *(This statement is so grave that)* The heavens may split asunder because of it, the earth may be cleaved open and the mountains may crash to pieces.

أَنْ دَعَا الرَّحْمَنَ وَلَدًا ۝٩١

91. *(All this will happen)* Because they ascribed children to Ar Rahmaan.

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٩٢

92. It is not befitting of Ar Rahmaan to take children *(because He has no need for children when everything belongs to Him)*.

إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۝٩٣

93. *(On the Day of Qiyaamah and in this world)* Everything within the heavens and the earth shall come to Ar Rahmaan as slaves *(humbly and in submission)*.

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝٩٤

94. Allaah has counted them all and numbered them all precisely *(therefore, none of them can ever hide from Him and absent himself or herself on the Day of Qiyaamah)*.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝٩٥

95. Each one of them will come to Him all alone on the Day of Qiyaamah *(without any wealth to offer as ransom and without any friend, assistant or lawyer to save him from punishment)*.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٩٦

96. As for those who have Imaan and do good acts, Ar Rahmaan will soon authorise *(give)* love for *(to)* them. *(Allaah guides them to perform good deeds and to possess excellent conduct because of which He loves them and the people love them and speak favourably about them.)*

فَإِنَّمَا يُسْرِنُ بِلسَانِكَ أَنْ تُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۝٩٧

97. *(O Muhammad)* We have made the Qur'aan easy *(very light and comfortable)* on your tongue so that with it you may convey *(the very)* good news *(of Jannah)* to those with Taqwa and warn the quarrelsome people *(that they will be punished if they do not stop arguing about the fundamental aspects of Islaam)*.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِشُّ مُهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا ۝٩٨

98. How many were the generations that We destroyed before them *(who also refused to give up their quarrels)* ! Do you see any of them or do you hear any whisper *(feeble sounds)* from them? *(They were destroyed so effectively that there remains no trace of them.)*

٩٨